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DIRECTIONS FOR THE Right Receiving OF THE Lords Supper.

Drawn up by way of *Question* and *Answer*, for the Use and Benefit of the younger sort, especially the Citizens of *Exeter*.

By *J. B.*

Whosoever Eateth my Flesh and Drinketh my Blood, hath Eternal life, and I will raise him up at the Last Day, Joh. 6. 54.

With Allowance.

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DIRECTIONS FOR THE Right Receiving OF THE Lords Supper.

Question.

TO whom doth the Sacrament of the LORD's SUPPER belong?

Answer.

Not to the unworthy, but to the worthy.

Q. Who are unworthy Guests at the Lords Table?

A. All grosly Ignorant, and openly Scandalous.

Q. *Why are all grosly Ignorant to be kept back from the Sacrament?*

A. Because being Ignorant, they want an eye to discern the Lord's Body, a Hand to receive him, and a Mouth to feed upon him: and therefore in so coming they eat and drink Judgement to themselves, 1 *Cor.* 11. 29.

Q. *Why are openly Scandalous to be kept from the Sacrament?*

A. Because such in presuming to touch such holy things with unholy hearts, lips and lives, they dishonour and provoke God; pollute and prophane his Ordinance; grieve and make sad the Godly; and make themselves guilty of Murdering Christ, and Damning their own souls, 1 *Cor.* 11. 27.

Q. *Who are grosly Ignorant?*

A. Such as are ignorant of the Nature, Ends and Use of the Sacrament, and not able to give a Reason of their Faith and hope to be saved, 1 *Pet.* 3. 15.

Q. *Who are openly Scandalous?*

A. Such as live and lye Impenitently in a course of Sinning, and by their speeches and practices give just offence to any of the Godly, 1 *Cor.* 10. 32, 33.

Thus

Thus of such as are unworthy Guests to come to the Lords Table.

Worthy Communicants.

Q. *Who are worthy Communicants?*

A. Such as are willing and in some measure able to give a Reason of their Faith and Hope to be Saved, and whose Conversation is suitable to their Profession, *Ephes.* 4. 1.

Q. *Are there any worthy in themselves of this honour?*

A. No, but the Lord is pleased to account and accept them so, in, and for, and through the Righteousness of Christ imputed to them, *Rev.* 3. 4. And because their desire, and endeavour is to walk worthy of, and suitable to their profession, *Ephes.* 4. 1. *Col.* 2. 6.

Q. *What is required of those that would come as worthy Guests to the Table of the Lord?*

Requisite to a Right Receiving.

A. A Due Preparation before, A Right Disposition in, and an Answerable Carriage after.

Q. *Why is every one bound Duly to prepare himself?*

A. Because in coming unpreparedly he not only dishonours God, and pollutes the Ordinance; but makes himself Guilty of the Body and Blood of Christ, and

eateth and drinketh Judgement to himself. 1 Cor. 11. 27, 29.

Q. What is that Preparation that is required?

A. It is double, Habitual, and Actual.

Habitual Preparation.

Q. What is Habitual Preparation?

A. The Examination of our selves, Whether we have the Habit or Seed of those Graces that do qualifie and fit us for the Sacrament.

Q. Why is every one to examine whether he have those Graces?

A. 1. Because this is expresly required, 1 Cor. 11. 28.

2. Because without Examination, we cannot come to know the truth of Grace in us, nor act our Graces, Jer. 8. 6.

3. Because without a work of grace, the Sacrament will be but a Seal to a blank; of no benefit, but much hurt.

Q. What are those Graces that we are to examine whether we have them?

A. They are six: 1. Saving Knowledge. 2. Faith. 3. Repentance. 4. Obedience. 5. Love: and 6. A Holy desire, or an Appetite to the Sacrament.

Q. Why is every one bound to examine whether he have a competent measure of Knowledge? *A.* 1.

A. 1. Because without Knowledge, we cannot discern the Lords Body, 1 *Cor.* 11. 29.

2. Because without Knowledge we cannot please God in the service of him, *Prov.* 19. 2. *Hos.* 6. 6.

3. Because we shall have no salvation, but eternal destruction, without Knowledge, 2 *Cor.* 4. 3, 4. 2 *Thes.* 1. 7, 8, 9.

Q. *What is Knowledge?*

A. It is a sanctified understanding and clear apprehension of those things revealed in the Scriptures, necessary to our Salvation, *Joh.* 17. 3. Knowledge Defined.

Q. *What are we to examine in and about our Knowledge?*

A. What those things are that we are to know; and whether our Knowledge be true Saving Knowledge.

Q. *What are those things that we are to know?*

A. Some things concerning God; and concerning our Selves; and concerning Christ; and concerning the Covenant of Grace; and concerning the Sacrament, the Seal of the Covenant. Things to be known in five heads.

Knowledge of God, in five heads.

Q. *What are we to know of God?*

A. His Nature, Attributes, Works, Word and Worship.

I. Of the Nature of God.

Q. *What is his Nature?*

A. He is One, Infinite, Eternal, Perfect, Incomprehensible Spirit, distinguished into three Persons, the Father, Son, and Holy Ghost, 1 *Joh.* 5. 7.

A Spirit.

Q. *What is a Spirit?*

A. A Substance, or Being that cannot be seen, *Joh.* 4. 24. *Luke* 24. 39.

A Person.

Q. *What is a Person?*

A. A distinct Subsistence or Being, having in it the whole God-head, and distinguished from another by an incommunicable property, *Joh.* 14. 9, 10. *Heb.* 1. 3.

II. Of the Attributes of God.

Q. *What are the Attributes of God?*

A. Certain essential Properties, whereby God is pleased to make himself known unto us, who otherwise cannot come to know him. Otherwise called his Back-parts, *Exod.* 33. 23. Because we can have but an imperfect Knowledge of him, as we have of a man when we see him only by his back.

Q. *Of what kind are those Attributes?*

A. They are either Incommunicable, or Communicable.

Q. *What*

Q. *What are his Incommunicable Attributes?*

A. Such as cannot be given to, or found in the Creature; as

1. Incommunicable Attributes.

Omnipresence, *Jer.* 23. 23, 24.
Omniscience, 1 *Joh.* 3. 20.
Omnipotency, *Luke* 1. 37.
Immutability, *James* 1. 17.

Q. *What are his Communicable Attributes?*

A. Such as are given to, or found in the Creature, as Truth, Holiness, Mercy, Justice, *Exod.* 34. 6, 7.

2. Communicable Attributes.

Q. *Are these Communicable Attributes in God as they are in man?*

A. No; In men they are but Qualities, in God they are his very Essence. Whatsoever is in God, is God; God is Love it self, 1 *Joh.* 4. 2. These Properties are imperfectly in men. There are but some Degrees of Mercy, Justice, *&c.* But in God they are in perfection; he is so merciful and just as he cannot be more; he is infinite in all perfections.

Q. *What are the Works of God?*

III. Of the Works of God.

A. His Work before time was, His Decree; His Works in time, Creation, and Providence.

Q. *What is the Decree of God?*

Gods Decree defined.

A. His unchangeable purpose with himself

himself from all Eternity, concerning the World, and every Creature in it, especially Men and Angels, their ends, and the means to bring them to their ends, for the manifestation of his own Glory, *Ephes.* 1. 11. There is nothing effected, or done by God in Time, but was Determined and appointed by him before all Time, *Acts* 15. 18.

Q. *What is Creation?*

Creation defined. *A.* The first outward act of God, whereby of nothing, by the Word of his power, he made the World, and every Creature in it, and all very good, *Heb.* 11. 3. *Gen.* 1. 31.

Q. *What is Providence?*

Providence defined. *A.* That continued act of God, whereby he takes notice of, preserves and governs all and every Creature, to their ends, by those means which he hath appointed, to the Glory of his Name, and the good of his Elect, *Prov.* 15. 3. *Nehem.* 9. 6. *Psal.* 29. 10. *Prov.* 20. 24. *Jer.* 10. 23. *Col.* 1. 16, 17. 1 *Tim.* 4. 10.

I. V. Of the Word of God. Q. *What are you to know concerning the Word of God?*

1. *A.* 1. That every part is Divinely inspired, 2 *Pet.* 1. 20, 21.

2. 2. Infallibly true, *Luke* 16. 17.

3. 3. That it contains all things necessary

to be known, believed, and practised by us to Salvation, 2 *Tim.* 3. 16, 17.

4. That all and every one ought to know it, believe it, practise it, and yield obedience to it, *Job.* 32. 32. *Mark.* 16. 16. 2 *Thes.* 1. 8, 9. 4.

Q. *What are you to know concerning the Worship of God?* V. Of the Worship of God.

A. Especially two things. 1.

1. That he is to be Worshipped in Publick, in Private, and in Secret, *Psa.* 22. 25. *Jer.* 10. 25. *Numb.* 6.

2. That he is to be Worshipped in a Right Manner, and to a Right End. In the Name of Christ, *Col.* 3. 17. And by the Strength of Christ, *Joh.* 15. 5. And in Spirit and in Truth, *Joh.* 4. 24. And to the Glory of Christ, *Phil.* 1. 20. 2.

Thus of things to be known concerning God.

Q. *What are we to know concerning our Selves?* Knowledge of our selves in four estates.

A. Four things. 1. Our Blessed estate by Creation. 2. Our Cursed estate by Transgression. 3. Our Gracious estate by Regeneration. 4. Our Happy estate by Glorification.

Q. What

I. Mans Blessed estate by Creation.

Q. *What was mans Blessed estate by Creation?*

A. He was Created after the Image of God, in Knowledge, Righteousness and true Holiness, *Gen.* 1. 26, 27. *Col.* 3. 9, 10. *Ephes.* 4. 24. Where by [Image] you are to understand not the substance, but the likeness of God, because an Infinite God cannot be resembled by a finite Creature. And by [righteousness] that original justice inclining the whole man to the Knowledge and Obedience of the whole will of God. And by [holiness] an actual Conformity to the whole will of God.

II. Mans Cursed estate by Transgression.

Q. *What is the Cursed estate of man by Transgression?*

A. By our first Parents disobeying the Command of God in eating the forbidden fruit, there followed the Curse of God upon them, and all their posterity.

Q. *Wherein do this Curse consist?*

A. In three things: *viz.* Guilt, Filth, and Punishment.

1. Guilt. 1. Every one comes into the world guilty of *Adams* first sin, *Rom.* 3. 9, 10. *Rom.* 5. 17, 18.

Q. *What is the second thing that followed the Fall of man?*

2. Filth. *A.* A defilement of the whole man with sin, Original, and Actual, 1 *Thes.* 5. 23.

Q. *What*

Q. *What is sin?* Of Sin.

A. The Transgression of the Law of God, Revealed in the word, 1 *Joh.* 3. 4. or written in the heart, *Rom.* 2. 14, 15.

Q. *What is Original sin?*

A. It is the Corruption of our Nature, which was justly derived to every one of us, from the loyns of our first Parents, inclining them to all evil, and indisposing them to all good, *Rom.* 5. 12. *Psal.* 51. 5. *Rom.* 8. 7. Original sin defined.

Q. *What is Actual sin?*

A. Every evil Thought, Affection, Word and Action, that ariseth out of this Corrupt Fountain, *James* 1. 14. Actual sin defined.

Q. *What is the third thing that followed the Fall on every man?*

A. Punishment, both of *Losi*, and *Sense*. 3. Punishment.

Q. *What is the Punishment of Loss.*

A. A Deprivation of the Image of God, and that happy estate which we had by Creation, *Rom.* 3. 23. *Ephes.* 2. 3. 1. Of Loss.

Q. *What is the Punishment of sense?*

A. All manner of Plagues and Judgements, in Life, and Death, and after Death, or, Death Spiritual, Corporal, and Eternal, *Deut.* 28. 15. to the end of the Chap. *Rom.* 6. 23. *Mat.* 25. 46. 2. Of sense.

Q. *What is the third thing to be known concerning our selves?*

A. Our

Mans Gracious estate by Regeneration.

A. Our Gracious estate by Regeneration. God leaves not all man in their fallen cursed estate and condition; but in his appointed time, he effectually calleth all such as belong to the election of Grace, out of an estate of Nature, into an estate of Grace. *Acts* 26. 18.

Q. *What is that Gracious estate?*

What it is.

A. It is a quickning of the Soul with Spiritual Life, by infusing a principle of Grace, *Ephes.* 2. 1. 2.

Or, A Renovation of the Image of God, *Ephes.* 4. 24.

Or, The Sanctification of the whole man, in Body, Soul and Spirit, 1 *Thess.* 5. 23.

Signs of Saving Grace.

Q. *What signs can you give, or of saving Grace begun in you, or of your being in such a Gracious estate?*

1 Sign.

A. First, The Universality of it; when it is a thorough change of heart and life; when there is holiness not only in my words and actions without, but also in my thoughts and affections within, 2 *Cor.* 5. 17.

When also I have respect to every Command of God, one as well as another, *Psal.* 119. 6. *Acts* 13. 22. *Luke* 1. 6.

Q. *What is another sign of saving Grace?*

Sign.

A. 2. When it is still combating with corruption, *Gal.* 5. 17. *Rom.* 7. 18, 19, 20, 21.

20. 21. 2 Sam. 6. 21, 22. Job 27. 5, 6. And increasing by opposition, 2 Sam. 6. 22. and Job 27. 5, 6.

Q. What is another sign?

A. 3. The Prizing of Grace wherefoever I see it. 1 Job. 3. 14. Psal. 16. 3. And all the means of Grace, Psal. 84. 1. Psal. 122. throughout. 3 Sign.

Q. What is another sign of saving Grace?

A. 4. When it is Diffusive, and labouring to make others partakers of it. Psal. 34. 8. 9. 10. 11. Acts 26. 29. 4 Sign.

Q. What is another sign of saving Grace?

A. 5. Persevering in Grace to the end, and in the end. Heb. 3. 14. Rev. 2. 10. 5 Sign.

Q. What is the Fourth thing to be known concerning our selves?

A. Our Happy estate and condition by Glorification. IV. Mans Happy estate by Glorification.

Q. What is that?

A. That Perfect holiness and happiness that we shall have, both in Soul and Body with the Lord in Heaven for evermore. Matth. 25. 46. 1 Thes. 4. 17. 18.

And thus of things to be known concerning our selves.

Q. What

Knowledge of Christ in four things.

Q. What are the se things that we are to know concerning Christ?

A. Four things. 1. What he is in his Natures. 2. What he is in his Offices. 3. What are the Benefits that come by him; and 4. What we must do to get an Interest in him.

Q. What is Jesus Christ in his Natures?

I. The Natures of Christ.

A. The Eternal Son of God, who in the fulness of time took to his Divine Nature, our Humane Nature, and so became God and Man in one Person, that so he might be a fit Mediator to go between God and Man, and so to reconcile God to Man, and Man to God, *Gal.* 4. 4, 5.

Q. Why was he Man?

A. Because Man had sinned, and Justice required that that Nature that had sinned, should make satisfaction.

Q. Why was he God?

A. That so he might be able to undergo the wrath of God due to our sins, which a meer man could not do, and that his sufferings might be of infinite merit, to procure salvation for us.

Q. What is Jesus Christ to his?

A. The Only, and Allsufficient Remedy.

The

The only Remedy, because there is no other Name given under Heaven whereby we can be saved, *Acts* 4. 12.

The All-sufficient Remedy, because he is able to save to the uttermost all those that come to God by him, *Heb.* 7. 25, 26.

Q. *How doth it appear that he is the only All-sufficient Remedy?*

A. In that he is the alone Mediator, Priest, Prophet, and King of his Church.

II. The Offices of Christ.

Q. *What is that Office of his Mediatorship?*

A. That Office whereby he goes between God and Man, to reconcile and make peace between God and Man, 1 *Tim.* 2. 5.

1. In General. Mediator.

Q. *What is his Priestly Office?*

A. That Office of his Mediatorship whereby he offered up himself a Sacrifice for our sins on the Cross, *Rom.* 3. 24, 25. And maketh continual Intercession for us at the Right hand of his Father, *Rom.* 8. 33, 34. *Heb.* 7. 24, 25.

2. Particular. 1. Priest.

Q. *What is his Prophetical Office?*

A. That Office of his Mediatorship whereby he reveals, and makes known his Fathers will to us, by his Word and Spirit, *Joh.* 15. 15. *Act.* 3. *last.*

2. Prophet.

Q. *What is his Kingly Office?*

A. That Office of his Mediatorship whereby, having power given him over all things

3. King.

things in Heaven and in Earth, he exerciseth Government in his Church, for the salvation of his people, and for the destruction of his, and his Churches enemies, *Matth.* 28. 18. *Psalm.* 45.

Q. *What is your third thing to be known concerning Christ?*

III. The Benefits that come by Christ.

A. The Benefits that come by him to true Believers.

Q. *What are those Benefits?*

A. The Principal are, those in 1. *Cor.* 1. 30. *He is made of God to us Wisdom, Righteousness, Sanctification and Redemption.* Other Consequential are those in *Rom.* 15. 13. *Joy and Peace in believing.*

Q. *What is the fourth thing to be known concerning Christ?*

IV. The means to get Interest in Christ.

A. The means to get an Interest in Christ, and the Benefits that come by him.

Q. *What are those Means?*

A. Faith, and Repentance, *Acts* 20. 21. 14, 15.

Q. *What is Faith?*

Faith defined.

A. It is a special, and supernatural Gift of God, wrought by the Spirit, through the Ministry of the Word, in the hearts of the Elect, whereby we come to know, assent unto, take, and rely only upon the Lord Jesus Christ for Salvation, *John* 1. 12. *Act.* 16. 31.

Q. *Who*

Q. *What is Repentance?*

A. It is a special Gift of God, wrought also by the Spirit, in the Ministry of the Word, arising from the knowledge of, and Faith in the mercies of God in Christ, working Godly sorrow for sin, and a through change of heart and life, from the Love and reign of all sin, to the life and power of Godliness, *Act.* 26. 18. 2 *Cor.* 5. 17. *Rom.* 6. 12, 13. Repentance defined.

Thus of the things to be known concerning Christ.

Q. *What are those things that we are to know concerning the Covenant?* Knowledge of the Covenant in 5 things.

A. Five things. 1. What a Covenant is. 2. The Kinds of Covenants. 3. The Difference between them. 4. The special things promised in the Covenant: and 5. How it is confirmed.

Q. *What is a Covenant?* 1. What a Covenant is.

A. It is a solemn League and contract made between Persons, Two at the least, wherein they do mutually bind themselves each to other, in certain Articles, to both their Contents.

Q. *How many kinds of Covenants are there?*

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Q. How many kinds of Covenants are there?

II. The kinds of Covenants.

A. Especially Two. The Covenant of Works, and the Covenant of Grace.

Q. What is the Covenant of Works?

The Covenant of Works defined.

A. That Covenant which God made with our first Parents before the Fall, wherein he promised to *Adam* and his posterity perfect Happiness, upon condition of perfect Obedience, *Gen.* 2. 16, 17.

Q. Why is this called the Covenant of Works?

A. Because it required Works as the Condition of Life, *Lev.* 18. 5.

Q. Had Adam *any power to keep the Covenant?*

A. Adam had power to keep it before the Fall, being Created Perfect, *Eccles.* 7. 29. But since the *fall*, neither he, nor any Son of *Adam*, none but only Jesus Christ, is able to keep this Covenant, being wholly defiled with sin, and disenabled to any thing that is good, *Rom.* 8. 7.

Q. Whether shall any man be judged by the Covenant of Works, seeing he hath no power to keep it?

A. Yes, every man and woman that is found out of Christ in a state of unregeneracy, seeing God gave them power to keep it, but they by their wickedness and unthankfulness lost it.

Q. What is the Covenant of Grace?

A. The

A. The second Contract, or agreement which God made with Christ, and in him with all the Elect, to give them Christ, and all that is his; even all things pertaining to Life and Godliness; and that upon condition of believing. 2 Psal. 1. 3, 4. Psal. 84. 11. Joh. 3. 36. The Covenant of Grace defined.

Q. What differences are there between these two, the Covenant of Works, and the Covenant of Grace? III. The difference between the Covenants.

A. 1. The Covenant of Works was made before the Fall: The Covenant of Grace was made since the Fall. 1.

2. That promised Life upon condition of perfect Obedience in our own Persons: but this upon condition of Faith in Christ. 2.

3. That required Obedience, but gave no power to perform it; but this gives power to perform it, Ezek. 36. 26, 27. 3.

Q. Why is this called, The Covenant of Grace?

A. Because it was nothing but the free Grace of God that made it, and that enableth us to keep it, Ephes. 2. 8, 9.

Q. How is the Covenant of Grace distinguished? The Covenant of Grace distinguished into the Old, and New.

A. Into the Old, and New, Heb. 8. 13.

Q. Are there then Two Covenants of Grace?

A. No, They are both one and the ſame Covenant for ſubſtance; they differ only in reſpect of the divers diſpenſations of it.

Q. What is the Old Covenant of Grace?

The Old. *A.* The Revelation and Diſpenſation of it before the Coming of Chriſt.

Q. What is the New Covenant?

The New. *A.* The Revelation, and Diſpenſation of it ſince the Coming of Chriſt.

Q. Wherein do theſe two Agree?

They Agree. 1. *A.* 1. In the ſubſtance of it; being one and the ſame promiſe of Life and Salvation by Jeſus Chriſt, 1 *Cor.* 10. 1, 2, 3, 4.

Q. Wherein elſe?

2. *A.* 2. In the Condition; Faith in the free Grace of God, and mercies of Chriſt, *Acts* 15. 10, 11.

Q. Wherein do the Old and New Covenant Differ?

They Differ. 1. *A.* 1. The New Covenant Differs from the Old, in the Clearneſs of it. Chriſt, and the Benefits that come by him are more clearly revealed unto us, than unto them, *Rom.* 16. 25, 26, 27.

Q. Wherein elſe do they differ?

2. *A.* 2. In the Eaſineſs of it. The Old Covenant was more burdenſome, than the Laſt, or New Covenant, *Acts* 15. 10. *Mat.* 11. 28, 29, 30.

Q. Wherein

Q. Wherein elſe?

A. 3. In the Efficacy and power of it. The Spirit was not given in ſo large a meaſure to them before the Coming of Chriſt, as to believers ſince, *Joh.* 7. 39. 3.

Q. What are thoſe things which God promiſeth in the Covenant of Grace?

A. That he will be a God unto us, *Gen.* 17. 7. And a Father unto us, 2 *Cor.* 6. 18. And do all that a God and Father can do for his. Beſtow upon them all good things, Spiritual, Temporal, and Eternal, 1 *Tim.* 4. 8. *Pſal.* 84. 11. IV. The things.

Q. What are thoſe ſpecial ſpiritual bleſſings which God promiſed to beſtow upon his?

A. 1. The Donation, or giving of his Spirit, to work all their works in them, and for them, *Ezek.* 36. 26, 27. 1. Spiritual Bleſſings promiſed.

Q. What is another? 1.

A. 2. The ſaving knowledge of himſelf, and of his will, *Jer.* 31. 34. 2.

Q. What is another?

A. 3. Juſtification. 3.

Q. What is Juſtification?

A. That Act of Gods free Grace whereby he pardons all our ſins, and accounts us righteous in his ſight, only for the Righteouſneſs of Jeſus Chriſt imputed to us, and received by faith alone. Juſtification deſined.

Q. *What are the parts of Justification?*

A. Pardon of sin, and Imputation of Righteousness.

Q. *Where are these promised to Believers?*

A. In 2 *Cor.* 5. 19. *Rom.* 8. 1. 2 *Cor.* 5. 21. *Rom.* 4. 6, 7, 8. *Mic.* 7. 18, 19, 20. *Jer.* 31. 3.

Q. *What is another?*

4. *A.* 4. Sanctification.

Q. *What is Sanctification?*

Sanctification defined. *A.* That work of Gods Grace whereby we are renewed in the whole man after the Image of God: and are enabled more and more to dye unto Sin, and to live unto Righteousness, 1 *Thes.* 5. 23, 24.

Q. *What are the parts of it?*

A. Two, Mortification, and Vivification; Or, a Dying unto Sin by vertue of Christs Death, and a Living unto Righteousness, by Vertue of his Resurrection.

Q. *Where are these promised to Believers?*

A. In *Rom.* 6. 4, 5. Where they are said to be planted into the similitude of Christs death and resurrection, *Jer.* 31. 33.

Q. *What is meant by putting the Law in their inward parts?*

A. A disposition of spirit to know and learn the whole mind and will of God, what-

whatsoever he will have them to know, *Act.* 10. 33.

Q. *What is meant by writing the Law in their hearts?*

A. A disposition of spirit to submit, and yield obedience to the whole will of God, *Psal.* 119. 6. *Luke* 1. 6. *Rom.* 6. 13.

Q. *What is another Spiritual Blessing that God hath promised?*

A. 5. Contrition, or Brokenness of heart, *Ezek.* 11. 19. 5.

Q. *What is another?*

A. 6. Growth in Grace, *Mal.* 4. 2. 2 *Cor.* 7. 1. 6.

Q. *What is another?*

A. 7. Perseverance in Grace, *Jer.* 32. 39. 1 *Pet.* 1. 4, 5. 7.

Q. *Where hath God Promised Temporal good things?* 2. Temporal Blessings promised.

A. In *Psal.* 84. 11. *Mat.* 6. 32. *Rom.* 8. 32.

Q. *Where hath God promised Eternal good things?* 3. Eternal Blessings promised

A. In *Joh.* 3. 16. *Rom.* 6. 22, 23. 2 *Cor.* 4. 17, 18.

Q. *What signs can you give me of your being within the Covenant of Grace?* Signs of being in the Covenant of Grace. 1 Sign.

A. I know that First, by the Knowledge that God hath given me of him, and my self, *Jer.* 31. 34. *Ephes.* 5. 8.

Q. How else do you know it?

2 Sign. *A.* 2. By the Faith which I have in Christ; this being the condition of the Covenant, *Joh.* 3. 16.

Q. How else?

3 Sign. *A.* 3. By the Counterpane, or Copy of the Covenant; the Law of God written in my heart, *Jer.* 31. 33.

Q. How do you know that the Law of God is written in your heart?

1. *A.* 1. By the Conformity of my heart to the Law of God; the bent of my heart being to please God in every thing, *Acts* 13. 22.

Q. How else?

2. *A.* 2. By the Oneness, Singleness, and Uprightness of my heart, *Ezek.* 11. 19.

Q. How else?

3. *A.* 3. By the Softness of my heart; the Lord having made me to fear, and tremble at his word, and at his displeasure, *Ezek.* 11. 19, 20.

Q. How else?

4. *A.* 4. By the Newness of my heart, in that he hath Renewed, Changed, and Sanctified my heart, *Ezek.* 36. 26.

Q. What other sign can you give me of your being in the Covenant?

4 Sign. *A.* 4. The Use that I make of the Covenant.

Q. What

Q. What is one use that you are to make of the Covenant?

A. 1. To purge my self by it, from the remainders of Corruption, and grow in the Graces of the Spirit, 2 *Cor.* 7. 1. 1.

Q. What is another?

A. 2. To keep close to God in wayes of Righteousnes and holines, *Psal.* 18. 21, 22, 23. 2.

V.

Q. How hath God confirmed the Covenant of Grace, in which he promiseth all these good things? How God hath confirmed the Covenant of Grace.

A. He hath confirmed it four wayes.

1. By his word of Promise. 1.

2. By his Oath, both which are set down in *Heb.* 6. 17, 18. 2.

3. By the Death and Blood shed of Christ, *Heb.* 9. 13, to *ver.* 25. 3.

4. By the Sacraments, which are therefore called, *seals of the righteousnes of Faith*, Rom. 4. 11. 4.

Q. What is the Sacrament of the Lords Supper. Knowledge of the Sacrament of the Lords Supper.

A. The Second Sacrament of the New Testament, Instituted by Christ, for the Use of true believers, to Sign and Seal up to them their spiritual nourishment and growth

growth in Grace, by Christ unto Eternal life, *Joh.* 6. 54, 55.

Q. What are those Special Ends, wherefore Christ Instituted it, and we are to Receive it?

The Ends of the Sacrament.

A. They are Four, 1. To put, and keep us in remembrance of that Infinite Love of his in Dying for us, 1 *Cor.* 11. 25.

1.

2. 2. To testifie our thankfulness for this Love of his. And therefore it is called, *The Cup of Blessing*, 1 Cor. 10. 16.

3. 3. To be a pledge of our Union and Communion with him, and one with another, in the benefits that come by him, 1 *Cor.* 10. 16.

4. 4. To confirm and strengthen our Faith in the Assurance of those good things promised in the Covenant of Grace, especially the Pardon of Sin, and Eternal Life by Jesus Christ, *Rom.* 4. 11. *Mat.* 26. 28. *Joh.* 6. 54. 1 *Cor.* 11. 23, 24, 25, 26.

How the Sacrament strengthens faith above the Word.

Q. How doth the Sacrament of the Lords Supper strengthen Faith above the Ministry of the Word?

A. 1. As it Representeth Christ and his benefits, to the Eye and every Sense, 1 *Joh.* 1. 1, 2. whereas in the Ministry of the Word, he is Represented to the Ear only.

1.

2. 2. As it is a Seal annexed to the Covenant of Grace, 1 *Joh.* 1. 1, 2, 3.

Q. What

Q. *What are the ſigns in the Lords Supper?*

A. Bread and Wine, and the Actions of the Miniſter, and the Receivers in and about them. The Signs.

Q. *What is ſignified by the Bread and Wine?*

A. The Body and Blood of Chriſt. Things ſignified.

Q. *But the Body and Blood of Chriſt are in Heaven, and how then can we receive that being here on earth?*

A. Although we receive Chriſt truly and really, yet not corporally or carnally, but ſpiritually, by faith, *Joh.* 6. 3. Faith goeth from Earth to Heaven, and taketh hold on Chriſt, and the Spirit comes from Heaven to Earth, and applyeth Chriſt unto us, 1 *John* 4. 24.

Q. *But the Papiſts ſay, the Bread and Wine are tranſubſtantiated, or turned into the very body and blood of Chriſt, and therefore we receive him not only Spiritually but Corporally.*

A. That is a falſe, groſs, and abſurd Doctrine contrary to Scripture, ſenſe and reaſon; 1. Contrary to Scripture which expreſly ſaith, The Heavens muſt contain him untill the reſtitution of all things, *Acts* 3. 21. And at the laſt day, he ſhall deſcend from Heaven with a ſhout, 1 *Theſ.* 4. 16.

2. Con-

2. Contrary to ſenſe, for we ſee and taſte nothing but bread and wine, 1 *Joh.* 1. 12. And Chriſts Body and Blood remained diſtinct from this Bread and Wine, when he ſpake thoſe words, *This is my Body*; and 3. Contrary to reaſon, Becauſe Chriſt having a true Humane Body like to us, *Heb.* 2. 14. and 4. 15. and being aſcended in his body up to Heaven, *Mark* 16. 19. he cannot be here on Earth too, at the ſame time, for it is contrary to the nature of a body to be in many places at once.

The ſignification of the Actions, 1. Of ſetting apart.

Q. What is ſignified by the Miniſters taking, and ſetting apart the Bread and Wine, when he comes to the Table?

A. God the Fathers ſetting of his Son apart from all Eternity for our Redemption, *Heb.* 7. 26.

Q. What is ſignified by the Miniſters action of Conſecrating, or ſeeking a Bleſſing upon the Bread and Wine?

2. Of Conſecration.

A. God the Fathers actual ſending of Chriſt, and Chriſts actual performing the great work of Redemption for us, *Gal.* 4. 4.

Q. What is ſignified by the Miniſters action of Breaking the Bread and Powring out the Wine?

3. Of Breaking and Pouring out.

A. All the Sufferings of Chriſt; eſpecially, the Breaking of his Body, and the

the Shedding of his Blood upon the Crosſ, *Heb.* 9. 14.

Q. What is ſignified by the Miniſters Bringing, and Offering the Bread and Wine?

A. God the Father freely offering of Chriſt, and Chriſt freely offering of himſelf, with all his Benefits to true Believers. 4. Of Bringing and Offering.

Q. What is ſignified by the Receivers Receiving the Bread and Wine at the hand of the Miniſter?

A. His Believing of the truth of what Chriſt hath done, and God hath Promiſed. 5. Of Receiving.

Q. What is ſignified by your Eating the Bread, and Drinking the Wine?

A. The Applying of all that Chriſt hath Done, and God hath Promiſed, to my ſelf in particular; ſo as to ſay with *Thomas*, Joh. 20. 28. *My Lord, and my God.* 6. Of Eating and Drinking.

Thus you ſee what thoſe things are that you are to know, that you may come as worthy Gueſts to the Lords Table.

The

The Tryal of the six Sacramental Graces.

I. *The Tryal of Knowledge.*

Knowledge Defined.

Q. WHat is Knowledge?

A. It is a sanctified understanding, and clear apprehension of those things revealed in the Scriptures, necessary for our salvation, *Joh.* 17. 3.

Q. What else are you to examine about your Knowledge?

Signs of Saving Knowledge. 1 Sign.

A. Whether it be a True, Sound, Soul-saving Knowledge.

Q. What signs can you give me of that?

A. 1. One Sign of true, saving Knowledge is this, That it Prizeth the Knowledge of God, in, and above all other Knowledge, 1 *Cor.* 2. 2. *Phil.* 3. 8.

Q. What is another Mark of saving Knowledge?

A. 2.

A. 2. This, That it makes a man to approve of the goodness of what he knows, *Rom.* 7. 16. 2 Sign.

Q. What is another Mark?

A. 3. That it is unlimited; it sets no bounds to it self; True Knowledge makes a man willing to let in any light, to know whatsoever God will have him to know, *Acts* 9. 6. *Acts* 10. 33. *Heb.* 6. 7. 3 Sign.

Q. What is another Mark?

A. 4. When it is Experimental, so as to make the soul to have sense and feeling of what it knows, *Phil.* 1. 9, 10. 4 Sign.

Q. What is another Mark?

A. 5. When it is a Changing, and Renewing Knowledge, 2 *Cor.* 3. 18. *Rom.* 12. 2. 5 Sign.

Q. What is another Mark?

A. 6. When it is Practical; when it makes the soul careful to practise what he knows, *Acts* 9. 6. *Isa.* 2. 3. *Psal.* 86. 11. *Psal.* 119. 34. *Psal.* 111. 10. 6 Sign.

Q. What is another Mark?

A. 7. When it is a Humbling Knowledge; so as to make a man to walk humbly with God; and the more he knows, the more humble he is, *Prov.* 30. 2. *James* 3. 13. *Job* 42. 3, 6. 7 Sign.

Q. What is another Mark?

A. 8. When it is Communicative of it self to others, out of a desire of their 8 Sign.

spiritual

spiritual good, *Psal.* 34. 11. *Act.* 26. 29.

Q. What is another Mark?

9 Sign. *A.* 9. When it is affectionate, or a heart-affecting knowledge, *Psal.* 119. 15, 16.

The Affections that accompany saving knowledge.

Q. What are those Affections?

1. *A.* 1. The Fear of God, *Psal.* 86. 11.

Q. What is another?

2. *A.* 2. The Love of God, 1 *Joh.* 4. 7, 8.

Q. What is another?

3. *A.* 3. Affiance in God, *Psal.* 9. 10.

Q. What is another?

4. *A.* 4. Zeal for God, *Dan.* 11. 32.

Q. What is another Mark of Saving Knowledge?

10 Sign. *A.* 10. When it is a Growing, or a Persevering Knowledge, *Phil.* 1. 9, 10. 2 *Pet.* 3. 17, 18.

Thus of Knowledge.

II. *The Tryal of Faith.*

Q. WHat is the *second Grace to be examined before the Sacrament?*

A. It is Faith.

Q. What is Faith?

A. A

A. A ſpecial and ſupernatural Gift of God, wrought by the Spirit, through the Miniſtry of the Word, in the hearts of the Elect, whereby they come to know, and aſſent unto, to take, and rely only on the Lord Jeſus Chriſt for ſalvation, *Joh.* 1. 12. *Acts* 16. 31. Faith defined.

Q. *How doth the Spirit work Faith in and by the Miniſtry of the Word?*

A. Ordinarily he prepares the heart by the Law, and worketh it by the Goſpel. How the Spirit works faith by the Word.

Q. *How doth the Miniſtry of the Law prepare the heart for Faith?* How the Law prepares the heart for Faith.

A. Four wayes.

1. By diſcovering the ſinful, and miſerable condition of man by Nature. 1.

2. By convincing him, that it is his condition as well as others, *Joh.* 16. 8. 2.

3. By humbling him under the conſideration of it, *Acts* 2. 37. 3.

4. By working in him a holy deſpair or hopeleſneſs of being freed from it by any thing that he can do, or ſuffer. 4.

Q. *How doth the Goſpel produce Faith?* How the Goſpel does produce Faith.

A. Four wayes.

1. By diſcovering of Chriſt, the Remedy. 1.

2. By convincing the ſoul, that he is an Alſufficient Remedy for him, as well as for others, *Joh.* 16. 8. 2.

3. 3. By working in him, a high prizing of him above all other things in the world, 1 *Pet.* 2.7.

4. 4. A Resolution to sell, and part with all for him, *Luke* 18. 22.

True Faith is known by three sorts of Signs.

Q. *How do you know that you have true Faith?*

A. By the Antecedents, Concomitants and Consequences of it.

I. The Antecedents.

Q. *What are the Antecedents; or those things which go before Faith?*

1. *A.* 1. A light and sense of our want of Christ, and need of Christ, and of the worth of Christ, *Joh* 12.46. *Luke* 19.10. *Mat.* 11.28.

Q. *What else goeth before Faith?*

2. *A.* 2. An earnest desire of an Interest in him above all other things, *Revel.* 22. 17. 1 *Cor.* 2. 2.

Q. *What else goeth before Faith?*

3. *A.* 3. A willingness, and readiness to part with every sin, and any thing for Christ, *Luke* 18.22.

II. The Concomitants of Faith.

Q. *What are the Concomitants of Faith, or those things which accompany it?*

1. *A.* 1. An emptying of the soul of it self, and taking it wholly off from its own Righteousness, to rest, and rely only on the Righteousness of Christ for salvation, *Phil.* 3. 7, 8, 9.

Q. *Wh*

Q. *What else?*

A. 2. A Receiving of Christ upon his own terms in all his Offices, not only as his Jesus, but also as his Lord and Christ, his Mediator, King, Priest and Prophet, *Rom.* 13. 14. *Acts* 16. 31. *Acts* 2. 36. 2.

Q. *What else?*

A. 3. Believing of, and closing with the whole mind and will of God, *Act.* 24. 14. 3.

Q. *What else?*

A. 4. A particular application of Christ, and the Promises in him, *Joh.* 20. 28. 4.

Q. *What else?*

A. 5. Union, and Communion with Jesus Christ, in all that is his, *1 Cor.* 6. 17. *1 Joh.* 1. 3, 4. 5.

Q. *What else?*

A. 6. Peace, and Joy, and Hope in believing, *Rom.* 5. 3, 4. *Rom.* 15. 13. 6.

Q. *Have all true Believers this Peace and Joy in Believing?*

A. Yes, in the Root, but not in the Fruit; in the Cause, but not in the Effect, *1 Pet.* 1. 6, 7.

Q. *Is it every kind of Peace, and Joy, and Hope that evidenceth Faith?*

A. No, but only that Peace, and Joy that ariseth from a fore-going trouble for sin, *Acts* 16. 28, 29, 30. compared with *vers.* 34. And such a Hope as purifieth

the heart and life from the love of sin, 1 *Joh.* 3. 3.

Q. *What else accompanyeth Faith?*

7. *A.* 7. A Combate, and conflict with Corruption, especially with unbelief, *Gal.* 5. 17. *Mark* 9. 24.

III. The Consequences of Faith.

Q. *What are the Consequences of it, or those things which follow Faith?*

A. They are Divers. In respect of God, and of Christ, and of the Spirit, and of the Word, and of the World, and of our Selves, and of Others.

I. In Respect of God.

Q. *What doth Faith work in respect of God?*

1. *A.* 1. Thankfulness to God for Jesus Christ, and all his mercies in him, *Psal.* 103. 1, 2. 1 *Pet.* 1. 3, 4, 5.

Q. *What else?*

2. *A.* 2. Repentance from dead works, *Acts* 19. 18, 19. *Mark* 1. 15.

Q. *What else?*

3. *A.* 3. Love to God, *Gal.* 5. 6. 1 *Joh.* 4. 19.

Q. *What else?*

4. *A.* 4. Prayer to God with boldness and confidence, *Zech.* 12. 10. *Ephes.* 3. 11, 12.

Q. *What else?*

5. *A.* 5. An endeavour to walk with God, and approve our selves to his all-

seeing eye, as *Enoch*, *Heb.* 11. 5. and *Moses*, *vers.* 27.

Q. *What doth Faith work in respect of Jesus Christ?* II. In respect of Christ.

A. 1. It makes him Precious to the Soul, 1 *Pet.* 2. 7. 1.

Q. *What else?*

A. 2. A Conformity to him, 1 *Joh.* 2. 6. 2.

Q. *What doth Faith work in respect of the Spirit of Christ?* III. In respect of the Spirit.

A. A care not to Grieve him, *Ephes.* 4. 3. and *vers.* 30.

Q. *What doth Faith work in resp ct of the Word of God?* IV. In respect of the Word.

A. A high prizing of it, and an endeavour to profit by it, *Rom.* 10. 13, 14, 15. 1 *Pet.* 2. 2.

Q. *What doth Faith work in respect of the World?* V. In respect of the World.

A. A contempt of it, and Victory over it, 1 *Joh.* 5. 4. *Heb.* 11. 24, 25, 26. 1.

Q. *What else?*

A. A bold Confession, and profession of it before the World, *Rom.* 10. 10. 2.

Q. *What doth Faith work in respect of Others?* VI. In respect of others.

A. An unfeigned Love to all, especially to the Saints, *Gal.* 5. 6. 1 *Joh.* 4. 20, 21. *Col.* 1. 3, 4.

VII. In respect of our selves.

Q. *What doth Faith work in respect of our Selves?*

1. *A.* 1. It purifieth the heart from the Love of all sin, *Acts* 15. 8, 9.

Q. *What else?*

2. *A.* 2. A thorow change of the whole man, 2 *Cor.* 5. 17.

Q. *What else?*

3. *A.* 3. Humility, and lowliness of mind, *Rom.* 3. 27. 1 *Cor.* 15. 9, 10.

Q. *What else?*

4. *A.* 4. Contentation in every estate and condition, *Phil.* 4. 11, 12.

Q. *What else?*

5. *A.* 5. Patience in Suffering from, and for God, *James* 1. 2, 3.

Q. *What else?*

6. *A.* 6. Growth in Grace, *Rom.* 1. 16, 17. 2 *Thes.* 1. 3.

Q. *What else?*

7. *A.* 7. Perseverance in Grace, in well-doing, and waiting upon God, *Heb.* 3. 12, 13, 14. *Rev.* 2, 10. *Isa.* 28. 16.

Thus of Faith.

The

The Tryal of Repentance. III.

Q. *What is the Third Sacramental Grace to be examined, before you come to the Sacrament?*

A. Repentance.

Q. *What is Repentance?*

A. It is a ſpecial Gift of God, wrought by the Spirit, in the Miniſtry of the Word, ariſing from knowledge of, and faith in, the mercy of God in Jeſus Chriſt: working godly ſorrow for ſin, and a thorow change of heart and life, from the Love and Reign of all ſin, to the life and power of Godlineſs, *Acts* 26. 18. 2 *Cor.* 5. 17. *Rom.* 6. 11, 12, 13, 14. Repentance defined.

Q. *What ſigns can you give me of ſaving Repentance?*

A. We may know it, 1. By the Riſe of it. 2. By the extent o it. 3. By the Cure of it. 4. By the Fruits and effects of it: and 5. By the continuance of it. Signs of true Repentance.

Q. *How by the Riſe of it?*

A. When it ariſeth from a ſight and apprehenſion of Gods mercy and goodneſs in Chriſt. This made *Mary* to Repent, *Luke* 7. 37, 38, and 47. And this made *David* to Repent, *Pſal.* 130. 3, 4. And 1. Sign.

this made *Peter* to Repent, *Luke* 22, 61, 62. And this made the Israelites to Repent, *Hosea* 6. 1, 2. And this Motive to it, the Lord useth in *Isa.* 55. 6, 7, 8, 9.

Q. How else do you know the truth of your Repentance?

II. Sign. *A.* By the Extent of it. When the whole man is set against all sin. When it is inward in the soul, as well as outward in the Body, *Joel* 2. 13. *Jer.* 4. 14. When also it is for all sins, one as well as another, *Ezek.* 18. 30, 31.

Q. How else do you know the truth of your Repentance?

III. Sign. *A.* By the Cure of it. When the same means that humbleth the soul, comforts the soul; as, The Hand of the Lord, *Hosea* 6. 1. And the Blood of Christ, *Ephes.* 2. 13, 14, 15.

Q. How else do you know the truth of your Repentance?

IV. Sign. *A.* By the Fruits and Effects of it.

Q. What is one?

1 Fruit. *A.* 1. A Godly sorrow for sin, 2 *Cor.* 7. 10.

Signs of Godly Sorrow. *Q. When is your sorrow a Godly sorrow?*

1. *A.* 1. When it is rather for sin against God, than for Punishment from God, *Luke* 15. 21. *Psal.* 51. 4.

2. When

2. When it is for one sin, as well as for another, 2.

3. When it is for Sin in health and prosperity, aswell as in sickness and adversity, *Psal.* 38. 4, 5. 3.

4. When it is for sin in others, as well as in our selves, 2 *Pet.* 2. 7, 8. 4.

5. We may know it by those seven fruits of it in 2 *Cor.* 7. 11. 5.

Q. *What is another Fruit of true Repentance?*

A. 2. An unfeigned Hatred of sin. 2 Fruit.

Q. *When is your Hatred of sin an unfeigned hatred?*

A. 1. When I hate it because it is contrary to the holy Nature and Law of God. 1.

2. When I hate all, and every sin, *Psal.* 119. 104. 2.

3. When I hate sin whereſoever I see it in others, *Psal* 101. 3. *Rev.* 2. 6. 3.

Q. *What is another Fruit?*

A. 3. When it makes a man willing to take to himself, and carry the shame of his sin, so that God may be honoured, *Rom.* 6. 21. *Jer.* 31. 19. *Ezra* 9. 6. For it is that which God promiseth to his people, *Ezek.* 16. 60, 61, 62, 63. 3 Fruit.

Q. *What is another Fruit of Repentance?*

A. 4.

4 Fruit. *A.* 4. An Universal forsaking and turning from all sin, not only from the Action of it: but also from the motions, temptations, and occasions of it, *Ezek.* 18. 31. *Prov.* 28. 13.

Q. *What other Fruits are there of True Repentance?*

1. *A.* These: First of all; A remembrance of sin, so as to humble and abase our selves for it, *Psal.* 51. 3. *Psal.* 139. 59. contrary to those in *Jer.* 8. 12.

2. 2. Aggravation of sin: as *Paul*, 1 *Tim.* 1. 13.

3. 3. A particular, free and full confession of sin, 1 *Tim.* 1. 13.

4. 4. A Self-loathing for sin, *Ezek.* 20. 43. *Job* 42. 5, 6.

5. 5. Self-condemnation for sin, 1 *Cor.* 11. 31.

6. 6. Satisfaction, though not to God, yet to men, for the wrong done unto them, *Luke* 19. 8.

7. 7. A new life, *Ezek.* 18. 31, 32. *Mat.* 8. 9. 10.

8. 8. Growing still better, 2 *Cor.* 7. 1.

9. 9. An endeavour to bring others to Repentance, *Isa.* 2. 3. *Hos.* 6. 1. *Ezek.* 18. 31, 32.

Q. *How else do you know the truth of your Repentance?*

A. By

A. By the continuance of it, when it is a daily Repentance, and continues from the first day we begin to Repent, unto our last day, *Ephes.* 4. 26, 27. V. Sign.

Thus of Repentance.

The Tryal of Obedience. IV.

Q. *WHat is the Fourth Sacramental Grace to be Examined before the Sacrament?*

A. Our Obedience.

Q. *What is Obedience?*

A. It is either Legal, or Evangelical.

Q. *What is Legal Obedience?*

A. Legal Obedience, it is a perfect, compleat Obedience, of the whole man, by his own strength, in his own person, to the whole Law of God. Legal Obedience defined.

Q. *What is Evangelical Obedience?*

A. It is an unfeigned desire, seconded with our earnest, and uttermost endeavour (in and by the Grace and strength of Christ) to yield universal, sincere and constant obedience to the whole revealed mind and will of God; humbling us under our failings and defects, and going out of our selves, desiring to be found in the Righ- Evangelical Obedience defined.

Righteousnes of Christ, and to be accepted only in, and for and through the compleat and perfect obedience of our Lord Jesus Christ.

Sign of saving obedience.

Q. *How do you know that your obedience is sound, saving, and acceptable Obedience?*

1 Sign.

A. 1. By the kind of it. When it is an Evangelical, or Gospel obedience.

Q. *When is it a Gospel obedience?*

A. When it is according to the Rules of the Gospel, *Phil.* 1. 27. *Phil.* 3. 16.

Q. *What is one Rule of the Gospel?*

1. *A.* 1. When it is done in the Name of Christ, *Col.* 3. 17.

Q. *Wost is another Rule?*

2. *A.* 2. When it is done in Faith, 1 *Pet.* 2. 5, 6. *Heb.* 11. 6.

Q. *What is another Rule?*

3. *A.* 3. When it is done in the strength of Christ, *Joh.* 15. 5.

Q. *What is another?*

4 *A.* 4. When it is done in Love and thankfulnes to Jesus Christ, that hath done all for us, 2 *Cor.* 5. 14, 15. And in Love to the Saints, 1 *Joh.* 4. 21. 1 *Cor.* 13. 4, 5, 6, 7.

Q. *How else do you know the truth of your Obedience?*

A. 2.

A. 2. By the Rise of it. When it is well Grounded. 2 Sign.

Q. *When is your Obedience well Grounded?*

A. 1. When it is grounded upon the mind and will of God, *Psal.* 119. 33, 34. 1.

Q. *When else it is well grounded?*

A. 2. When it is grounded upon the Authority and the Command of God, *Psal.* 119 4, 5. 2.

Q. *When else it is well grounded?*

A. 3. When it ariseth from an inward principle of Grace, or Spiritual Life, *Psal.* 40. 8. *Jer.* 31. 33. 3.

Q. *What is another sign of sound and saving Obedience?*

A. 3. When the Example of it is, The Life of Christ, *Joh.* 13. 15. 1 *Joh.* 2. 6. And the Life of the Saints, *Heb.* 6. 11, 12. 3 Sign.

Q. *How else do you know the truth of your Obedience?*

A. 4. By the ends of it. 4 Sign.

Q. *What ought to be the ends of your Obedience?*

A. 1. The Glory of God, *Phil.* 1. 20, 21. 1 *Cor.* 10. 31. 1.

2. The Publick good, 1 *Cor.* 10. 33. *Phil.* 2. 4. 2.

Q. *How*

Righteousnes of Christ, and to be accepted only in, and for and through the compleat and perfect obedience of our Lord Jesus Christ.

Sign of saving obedience.

Q. How do you know that your obedience is sound, saving, and acceptable Obedience?

1 Sign.

A. 1. By the kind of it. When it is an Evangelical, or Gospel obedience.

Q. When is it a Gospel obedience?

A. When it is according to the Rules of the Gospel, *Phil.* 1. 27. *Phil.* 3. 16.

Q. What is one Rule of the Gospel?

1. *A.* 1. When it is done in the Name of Christ, *Col.* 3. 17.

Q. What is another Rule?

2. *A.* 2. When it is done in Faith, 1 *Pet.* 2. 5, 6. *Heb.* 11. 6.

Q. What is another Rule?

3. *A.* 3. When it is done in the strength of Christ, *Joh.* 15. 5.

Q. What is another?

4. *A.* 4. When it is done in Love and thankfulnes to Jesus Christ, that hath done all for us, 2 *Cor.* 5. 14, 15. And in Love to the Saints, 1 *Joh.* 4. 21. 1 *Cor.* 13. 4, 5, 6, 7.

Q. How else do you know the truth of your Obedience?

A. 2.

IRREGULAR PAGINATION.

A. 2. By the Rise of it. When it is well Grounded. 2 Sign.

Q. When is your Obedience well Grounded?

A. 1. When it is grounded upon the mind and will of God, *Psal.* 119. 33, 34. 1.

Q. When else it is well grounded?

A. 2. When it is grounded upon the Authority and the Command of God, *Psal.* 119 4, 5. 2.

Q. When else it is well grounded?

A. 3. When it ariseth from an inward principle of Grace, or Spiritual Life, *Psal.* 40. 8. *Jer.* 31. 33. 3.

Q. What is another sign of sound and saving Obedience?

A. 3. When the Example of it is, The Life of Christ, *Joh.* 13. 15. 1 *Joh.* 2. 6. and the Life of the Saints, *Heb.* 6. 11, 12. 3 Sign.

Q. How else do you know the truth of your Obedience?

A. 4. By the ends of it. 4 Sign.

Q. What ought to be the ends of your Obedience?

A. 1. The Glory of God, *Phil.* 1, 20, 21. 1 *Cor.* 10. 31. 1.

2. The Publick good, 1 *Cor.* 10. 33. *Phil.* 2. 4. 2.

Q. How

Q. How else do you know the truth of your Obedience?

5 Sign. *A.* 5. By the Qualities, and Properties of it.

Q. What is the first property of true Obedience?

1. *A.* 1. It is Willing, without Constraint, 1 *Chron.* 28. 9. *Psal.* 110. 3.

Q. What is a second?

2. *A.* 2. It is cheerful without lumpishness, *Psal.* 122. 1. *Job.* 4. 28, 29.

Q. What is a Third?

3. *A.* 3. It is Diligent, without Slothfulness, *Deut.* 6. 17, 18. *Jer.* 17. 24, 25, 26.

Q. What is a Fourth?

4. *A.* 4. It is Zealous, without Lukewarmness, *Rom.* 12. 11. *Rev.* 3. 19.

Q. What is a Fifth?

5. *A.* 5. It is speedy, without delay, *Psal.* 119. 60.

Q. What is a Sixth?

6. *A.* 6. It is Sincere, without hypocrisie, *Josh.* 24. 14. *Job.* 4. 24.

Q. What is a Seventh?

7. *A.* 7. It is Universal, without Partiality; and that in respect of the Subject, and Object, 2 *Cor* 5. 17. *Job.* 15. 14. *Deut.* 26. 16. *Psal.* 119. 6.

Q. What is the last?

A.

A. 8. It is constant without Apostasie, 8.
1 *Kings* 8. 40. *Mat.* 10. 22. 1 *Cor.* 15. 58. *Rev.* 2. 10.

Q. *What other signs are there of the truth of Obedience?*

A. These two: first, It is absolute, 2. Other signs. 1.
without demanding of God a Reason of what he hath commanded us. As *Abraham*, *Heb.* 11. 8.

And the Reason of it is, Because God is the Soveraign Lord of all his Creatures, and may Command what he will: for his Will, or his Law is a Rule of Righteousness.

Secondly, When it is Resolute without 2.
Doubting, as *Joshua's* was, *Josh.* 24. 15.

And the Reason of it is, Because Resolution is the foundation of all Religion. And because of the fickleness of our Spirits, there being in every one of us the same seeds which there are in others, of apostatizing from the Living God.

Thus of Obedience.

The

V. *The Tryal of Love.*

Q. *WHat is the Fifth Sacramental Grace to be examined before you come to the Sacrament?*

A. It is Love.

Q. *What is that Love you are to examine?*

A. Our Love to God the Father, Son, and Holy Ghost; and our Love to the Saints, and to our Enemies.

Q. *What signs have you of your Love to God?*

A. 1. If it be a superlative Love, to him above all the World, and all the Creatures in it, our Neareſt and Deareſt Relations, even Life it ſelf, *Matth.* 22. 37. *Luke* 10. 22.

Q. *How elſe?*

A. If it be with a fervent Love, with all our heart, and ſoul, and mind, and ſtrength, *Deut.* 6. 5.

Q. *How elſe?*

A. If it be with a Love of complacency and delight, *Pſal.* 4. 4, 6. *Pſal.* 73. 25.

Q. *How elſe?*

A. If

A. If it be with a love of Assimulation, it makes us like to him, Holy as he is Holy, 1 *Pet.* 1. 15.

Q. *How else?*

A. If it be an Obediential Love, 1 *Pet.* 1. 17. 1 *Joh.* 5. 2, 3, 4.

Q. *How else do you know you love God as your Father?*

A. By this, that he adopted me for his Child in Christ from all Eternity, *Ephes.* 1. 5. *Joh.* 1. 37.

Q. *How else?*

A. By this, That when the fulness of time was come, he sent forth his Son made of a woman, and made under the Law, that we might receive the Adoption of Sons, *Gal.* 4. 4, 5.

Q. *How else?*

A. By this, That by his Word and Spirit, he hath wrought faith in me, *John* 1. 12.

Q. *How else?*

A. By this, that I have the nature of my Father, and a desire and endeavour to be holy as he is holy, 1 *Pet.* 1. 15.

Q. *How else?*

A. By this, that my Desire and endeavour is to carry my self as a child towards him, by studying, and labouring to know him, and love him, and fear him, and reve-

rence and obey him, and depend on him for all the good I ſtand in need of, for ſoul and body, me and mine, this life and a better, *Pſal.* 9. 10.

Q. *How do you know the truth of your love to his Son the Lord Jeſus Chriſt?*

A. By this, that I am willing to receive whole Chriſt, and give up my whole ſelf to Chriſt.

Q. *How doth it appear that you receive whole Chriſt?*

A. By this, that I receive him on his own terms, as my alone Lord Jeſus Chriſt, and my alone Mediator, King, Prieſt and Prophet.

Q. *How do you know you receive him as your alone Lord?*

A. By my renouncing all other Lords, that command beſides him, and contrary to him, and ſubject my ſelf only and wholly to his command and ſervice, *Iſa.* 26. 13.

Q. *How do you know, you receive him as your alone Jeſus?*

A. By this, my renouncing my own righteouſneſs, and deſiring to be found only in his, *Phil.* 3. 8, 9.

Q. *How do you know you receive him for your alone Chriſt?*

A. 1. By

A. 1. By this, that I am anointed with the same spiritual unction of his Grace, 1 *Joh.* 2. 27.

2. By this, that I labour to observe and perform those offices to which I was anointed: (*Sc.*) to be a King to govern my Family, a Priest to offer up Spiritual Sacrifices in it, and a Prophet to teach and instruct them, *Rev.* 1. 6.

Q. How do you know that he is your Mediator?

A. By this, that I renounce all other Mediators, as Angels, and Saints; and do whatsoever I do in his Name, Mediation and Worthiness, *Col.* 3. 17.

Q. How do you know, you love him as your Prophet?

A. By this, that I am willing to be taught and guided only by his Word and Spirit in my whole conversation; and not follow any further than they follow him, *Joh.* 10. 4, 5. 1 *Cor.* 11. 1. *Isa.* 30. 21.

Q. How do you know you love him as your Priest?

A. By this, 1. My high prizing of his righteousness above my own, accounting all my own as filthiness, and but Dross and Dung, *Isa.* 64. 6. *Phil.* 3. 7, 8.

Q. How else?

A. 2. By my continual seeking unto him for all that pardoning, purging and sanctifying Grace I stand in need of, 1 *John* 1. 6.

Q. How do you know you love him as your King?

A. By my desire to know his Laws, and yield universal obedience to them, *Joh.* 15. 14. my continual fighting his battels against all his and my Spiritual enemies, 2 *Tim.* 4. 8. and my dependance on him for power and victory over them, *Col.* 2. 15.

Q. How do you know you give up your whol self to him?

A. By this, 1. My willingness to deny my self, take up his trols and follow him, *Mark* 8. 34. and,

2. By my desire and endeavour to glorifie him both in my soul and body, 1 *Cor.* 6. 19.

Q. How do you know you love the Holy Ghost?

A. 1. By this, my giving up my self to be his habitation to dwell in, and Temple to offer up Spiritual Sacrifices in, 1 *Cor.* 6. 19.

Q. How else?

A. By my hearkning to and obeying his call to faith and repentance, *Isa.* 30. 21.

my

my nourishing and cherishing his holy motions, and resisting the temptations of my spiritual enemies, 1 *Thes.* 5. 19. and 1 *Pet.* 5. 9.

Q. How else?

A. By my living in the Spirit, and walking after the Spirit, *Gal.* 5. 25. *Rom.* 8. 14.

Q. How else?

A. By my loving, frequenting and delighting in those Ordinances, wherein he manifests himself, his Word and Sacrament, *Psal.* 84. & 122. 1.

Q. How else?

A. By my entring on Duty in his strength, *Ephes.* 6. 10. and giving him the whole glory of my ability, 1 *Cor.* 15. 10.

Q. How else?

A. By still blessing him for those special gifts and graces, acts and operations in my soul, as saving illumination, vocation, regeneration, consolation, supplication, and sealing me up to the Day of Redemption, *Ephes.* 4. 30.

Q. How do you know that you love those that are Gods, and Christs, and the Spirits?

A. By this, that my Love is a Brotherly Love, *Heb.* 12. 1.

Q. What is that Brotherly Love.

Love defined. *A.* It is a Fruit of the Spirit, in the hearts of the Regenerate, whereby they are kindly affectioned one to another, being careful to express it by endeavouring the good of others souls and bodies, especially the Saints, *Gal.* 6. 10. *Rom.* 12. 10.

Signs of Love. *Q. What signs can you give me of the truth of your Love?*

1 Sign. *A.* 1. The Rise of it. When it ariseth from the Love of God to them, 1 *John* 5. 1. And the command of God to love them, 1 *Joh.* 4. 21. *Joh.* 15. 12. & 17.

Q. How else do you know the truth of your Love?

2 Sign. *A.* 2. By the Properties of it.

Q. What is one Property of true Love?

1. *A.* 1. The Purity of it, when it comes from a pure heart, 1 *Cor.* 6. 11. 1 *Pet.* 1. 22.

Q. What is another?

2. *A.* 2. When it is Spiritual Love, and set on others for Spiritual ends, and not for Carnal; namely, for Christs sake, and for Grace sake, and for Truth sake, 1 *Joh.* 5. 1. *Mat.* 10. 40, 41, 42. 2 *Joh.* 1, 2.

Q. What is another?

3. *A.* 3. When it is Impartial Love; Love to all the Saints, one as well as another; the Poor, as well as the Rich, the

bound

bound as well the free, *Col.* 1. 3, 4. *James* 2. 1, *to* 10.

Q. What is another?

A. 4. When it is Universal, to all sorts, Foes, as well as Friends, after the example of God, who loved us when we were enemies to him, *Mat.* 5. 43, 44, 45. *Psal.* 35. 12, 13. *Rom.* 5. 8. yet especially to the Saints, *Psal.* 16. 2, 3. 1 *Pet.* 2. 17. 4.

Q. What is another?

A. 5. When it is a Cordial, and Sincere Love, from the heart; not only in Word, and in Tongue, but also in Deed, and in Truth, 1 *Joh.* 3. 18. *Rom.* 12. 9. 5.

Q. What is another?

A. 6. When it is an Operative, or working Love. Working, 6.

1. Inwardly, in well-wishing, and fellow-feeling of others Sufferings, 3 *Joh.* 2, 3. *Rom.* 12. 15. 1.

2. Outwardly, 1. In well-doing, *Gal.* 6. 9, 10. 2. 1.

2. Reconciliation to others, *Matth.* 5 23, 24. *Mat.* 6. 14, 15. 2.

And 3. Satisfaction for wrongs done, *Luke* 19. 8. 3.

Q. What is another?

A. When it is Permanent, and constant in all estates; in Prosperity and Adversity; in Life and Death, *Ruth* 1. 16, 17. 1 *Cor.* 13. 13. 7.

Q. How do you know you love your enemies?

A. By this, that I can pray for them, *Matth.* 5. 44. *Acts* 7. 60. *Luke* 23. 34.

Q. How else?

A. By this, that I can heartily forgive their treſpaſſes againſt me, as God for Chriſts ſake forgave me, without ſeeking any Retaliation, *Epheſ.* 4. 32. *Col.* 3. 13. 1 *Pet.* 2. 1.

Q. How elſe?

A. By this, that I am willing and ready to do them good for the evil they have done to me, *Rom.* 12. 20.

Thus of Love.

The

The Tryal of a Holy Desire. VI.

Q. WHat is the Sixth Sacramental Grace to be examined before you come to the LORDS SUPPER?

A. Whether we have a Spiritual Appetite, or holy Desire to the Sacrament.

Q. What is this Holy Desire?

A. It is a Gracious affection of a Gracious heart, carrying the soul out after Spiritual things, in a Spiritual manner, and for Spiritual Ends, *Isa.* 26. 8, 9. A Holy Desire defined.

Q. How do you know the truth of a Spiritual Appetite, or Holy Desire to the Sacrament? Signs of a Holy Desire.

A. 1. By the Rise of it. 1. Sign.

Q. How by the Rise of it?

A. 1. When it ariseth from a sight and sense of our own weakness of Grace, *Mark* 9. 24. *Luke* 15. 17. 1.

Q. How else doth it arise?

A. 2. When it ariseth from a sight and sense of the Fulness that is in Christ, for the supply of all our wants, *Luke* 15. 17. *Col.* 1. 19. *Cant.* 4. 16. 2.

Q. How else?

A. 3.

3. *A.* 3. When it ariſeth from a principle of Grace, *Pſal.* 40. 8.

Q. How elſe?

4. *A.* 4. When it ariſeth from experience of the ſweetneſs, and goodneſs of God in his Ordinances, 1 *Pet.* 2. 2, 3, 4, 5.

Q. How elſe do you know the truth of a Holy Deſire?

2 Sign. *A.* 2. By the Properties of it.

Q. What is one Property of a Holy Deſire?

1. *A.* 1. When it is Sincere, after Grace, as well as Glory; Holineſs, as well as Happineſs, *Pſal.* 73. 24, 25.

Q. What is another?

2. *A.* 2. When it ſets a high Price, and Value upon the thing deſired; as *Paul*, *Phil.* 3. 7, 8, 9. And as the wiſe Merchant, *Mat.* 13. 46.

Q. What is another?

3. *A.* 3. When it is Induſtrious, Earneſt, and Reſtleſs in the uſe of means for obtaining, the thing deſired. For he that truly hungers and thirſts, will endeavour in the uſe of means to have it allayed, *Iſa.* 26. 9. 1 *Pet.* 2. 2.

Q. What is another?

4. *A.* 4. When it is firm and ſtrong, ſtill growing, *Phil.* 3. 14. *Pſal.* 119. 20.

Q. What is another?

A. 5.

A. 5. When it is constant until it obtain, *Psal.* 119. 20. And as *Jacob*, *Gen.* 32. 26. 5.

Q. How else do you know it?

A. 3. By the Fruits and Effects of it. 3 Sign.

Q. What is one Fruit of it?

A. 1. When it is Glad of, and Rejoyceth in the Opportunities of enjoying Communion with God in his Ordinances, *Psal.* 122. 1. *Isa.* 2. 3. 1.

Q. What is another?

A. 2. When there is Retention. When the soul not only closeth with Spiritual food, but keeps it, and digests it, *Heb.* 3. 14. 2.

Q. What is another?

A. 3. When it makes a man Impatient of delays, *Psal.* 42. 2. *Psal.* 84. 2. 3.

Q. What is another?

A. 4. When a man takes content in nothing, without Christ, and Gods Love and favour in him, *Cant.* 3. 1, 2, 3. 4.

Q. What is another?

A. 5. When the soul is content with Christ and Grace, in the want of all other things, *Psal.* 4. 6, 7. 5.

Q. What is another?

A. 6. When it Patients, and quiets the soul, in, and under Sufferings from God, and man, *Heb.* 10. 34. 6.

Q. What

Q. What is another?

7. *A.* 7. When it moderates the desires after the things of the world, *Prov.* 30. 8, 9.

Q. What is another?

8. *A.* 8. When we are made willing to part with Temporals for Spirituals, 2 *Chron.* 11. 13, 14.

Q. What is another?

9. *A.* 9. When we are made willing to lay out all that strength, and benefit that we have received by the Ordinance, in the Service of God, 1 *Kings* 19. 8.

Thus of a Holy Desire.

And thus of Habitual Preparation to the Sacrament of the Lords SUPPER.

OF

OF Actual Preparation TO THE Lords Supper.

Question.

What is Actual Preparation?

Answer.

It is the Renewing, Acting, and Exercising of those Habits of Graces which we have found in our selves. Actual preparation defined.

Q. Why is every one to Renew, Act, and Exercise those Graces before he come to the Sacrament?

A. 1. Because else they will lye dead in our souls, and it will be all one, as if we had 1.

had them not, if we do not Act and Exercise them.

Q. Why else?

2. *A.* 2. Because we are commanded at all times to stir up the Graces of God in us, 2 *Tim.* 1. 6.

Q. Why else?

3. *A.* 3. Because else we shall Receive unworthily, as the *Corinthians* did, because they did not renew and act their Repentance before they came, 1 *Cor.* 11. 30, 31, 32.

Q. How are we to renew, act, and exercise the former Graces?

1. *A.* 1. By Meditation, and examination, what our defects are in the former Graces.

2. 2. By humbling our selves under them.

3. 3. By Begging the Pardon of them, and power over them; and that this Pardon may be Sealed up to us in the Sacrament; and given unto us by the Spirit of Christ, for the enabling of us to walk more worthy of the Lord unto all well-pleasing.

Q. How

Q. *How are you to stir up the Grace of Knowledge before the Sacrament?* The stirring up the Graces before the Sacrament.

A. 1. By humbling our selves under our former coming to the Table of the Lord in so much Ignorance.

2. By Labouring to get a more distinct Knowledge of those things which we do know. 1. Knowledge. 1. 2.

3. By dwelling awhile upon the meditation of the Excellency, Necessity, and Utility of those things that we do know, 1 *Joh.* 2. 3, 4. 3.

Q. *How are you to stir up the Grace of Faith before the Sacrament?* 2. Faith.

A. 1. By taking notice of the want, and weakness of our Faith, wherein we have manifested unbelief since we were last at the Lords Table. 1.

2. By meditating upon the freeness, fulness and sweetness of the Promises. 2.

3. By considering the Lords kind Invitation, and hearty welcome of upright hearts, *Cant.* 5. 1. 3.

Q. *How are you to stir up the Grace of Repentance before you come to the Sacrament?*

A. 1.

3. Repentance.

A. 1. By searching out our special sins that we have committed since we were last at the Table of the Lord, *Lam.* 3. 40.

1.

2. By a free, a full, and particular confession of them, *Prov.* 28. 13. 1 *Joh.* 1. 9.

2.

3. By sound humiliation under them, and self-condemnation for them, *James* 4. 9, 10. 1 *Cor.* 11. 31.

3.

4. By earnest Supplication for the pardon of them, and power over them, sin, and by the Use of the Sacrament.

4.

4. Obedience.

Q. *How are you to stir up your Obedience before you come to the Sacrament?*

1.

A. 1. By taking notice what our omissions, defects, and failings have been in our Obedience.

2.

2. By bewailing them before the Throne of Grace.

3.

3. By renewing our Covenant with God, of new, and better Obedience, or more forwardness to it, and Spiritualness, and fruitfulness in the use of the Sacrament.

5. Love.

Q. *How are you to stir up your Love before you come to the Sacrament?*

1.

A. 1. By taking notice of our wants and defects in our Love to Christ, or any of his.

2.

2. By humbling our selves under all our unkindnesses to them.

3. By

3. By a willingneſs, and readineſs to ſeek, and accept of Reconciliation with others. 3.

4. By a Reſolution and endeavour to manifeſt more fruits of Love and mercy, to the Souls and Bodies of others, eſpecially thoſe that are of the houſhold of faith, *Gal.* 6. 10. 4.

Q. *How are you to ſtir up your Holy deſire to the Sacrament before you come?* 6. Holy Deſire.

A. 1. By taking notice of our great want of Chriſt, and need of Grace. 1.

2. By meditating on the great worth of Chriſt, and the Allſufficiency of Chriſt, and the readineſs of Chriſt to ſupply all our wants. 2.

3. By conſidering the Greatneſs of the Feaſt, the greateſt that ever Heaven and Earth affords; and the greatneſs of the Feaſt-maker, being no other than the King of Kings. 3.

4. By conſidering the Lords Gracious invitation of us, and the many precious Promiſes that he hath made to ſupply all our wants, *Pſal.* 81. 10. *Pſal.* 145. 18, 19. 4.

Of stirring up the Graces in the Sacrament.

Q. *How are you to stir up the Grace of knowledge in the Use of the Sacrament?*

1. Knowledge.

A. By a serious meditation of these Three things.

1. The Greatness of the *Majesty* in whose presence we are.

2. The Excellency of the *Matter* which we partake of.

3. The things Signified by the Elements, and the Actions about them.

Q. *How are you to stir up your Faith in the Use of the Sacrament?*

2. Faith.

A. By making particular Application of all the Sacramental Promises, and Sacramental Actions, and Sacramental Ends, and Sacramental Benefits that are Signed, Sealed, and Exhibited in the Sacrament to any true Believer: That they are Signed, Sealed up, and Exhibited to my self in particular.

Q. *How are you to stir up your Repentance in the Use of the Sacrament?*

3. Repentance.

A. By labouring to have our hearts feelingly affected with Godly sorrow for sin, which was the principal in the Death and

nd Sufferings of Christ; and so hating sin, as never to leave pursuing it, until we have the death of that which was the cause of the Death of Christ.

Q. *How are you to stir up your Obedience in the Use of the Sacrament?*

A. By Renewing our Covenant of more circumspect walking for the future; and fetching Vertue from Christ, to walk before him in new, and better Obedience. 4. Obedience.

Q. *How are you to stir up the Grace of Love to Christ, in the Use of the Sacrament?*

A. 1. We are to stir up our Love to Jesus Christ, by taking notice of his wonderful Love to us, in taking our Nature upon him; and in Doing and Suffering that in our nature for us, which neither we our selves, nor the whole Creation were able to do, and suffer for us. 5. Love. 1.

Q. *How else?*

A. 2. By taking notice wherein we are, or have been defective in our Love to him; and humbling our selves under our fallings, and renewing our Covenant of more expressions of Love to him than ever. 2.

Q. *How are you to stir up the Grace of Love to the Saints, in the Use of the Sacrament?*

A. By taking notice wherein we have been defective in our Love to them, and humbling our selves under it; and renewing our Covenant of exercising more Love to others; and endeavouring to go in, and out before others in all offices of Love.

Q. *How are you to stir up your Holy Desire in the Use of the Sacrament?*

6. Holy Desire.

A. By opening our mouth wide, that he may fill it; and by an earnest expectation of all the good things Signed, Sealed up, and Exhibited in the Sacrament, to all true believers, *Psal.* 81. 10.

A Right Disposition in the time of Administration of the Sacrament.

Q. *WHat is Required at the time of the Administration of the Sacrament?*

4 Things Required in the time.

A. Four things. 1. Reverence. 2. Meditation. 3. Affection. 4. Prayer.

Q. *What Reverence is Required?*

1. Reverence.

A. It is both Outward, and Inward.

1. Outward, To fix our eye upon the Ele-

Elements, and the Actions of the Minister about them.

2. Inward, in a sense of our own unworthiness, and an endeavour to approve our hearts to God in all we do. 2.

Q. *What are those things that we are to Meditate on, in the use of the Sacrament?* II. Meditation.

A. 1. We are to Meditate on the near Resemblance, or Relation between the *Bread and Wine*, and the *Body and Blood* of Christ. 1. On the Resemblances.

Q. *What are some of those Resemblances?*

A. 1. As the Bread is the stuff and strength of our natural Life: so is Christ of our Spiritual life, 1 *Cor.* 12. 6. 1.

2. As the Corn hath much labour bestowed upon it, before it come to be Bread: so the Lord Jesus Christ suffered much for us, before he could become Bread for our Souls. 2.

3. As Bread is but one body, though it be made up of many Grains: so all the faithful are but one Body though they are many Members. 3.

Q. *What Resemblances are there between the Wine, and the Blood of Christ?*

1. *A.* 1. As Wine quencheth the thirſt of the *Body*: ſo doth the *Blood* of Chriſt quench the thirſt of the *Soul*, *Joh.* 4. 13, 14.

2. 2. As Wine cheereth and maketh glad the heart: ſo doth the Blood of Chriſt cheer, and make glad the drooping Spirits.

3. 3. As Wine warmeth the Stomach; ſo the Blood of Chriſt, applyed by faith, warmeth the Soul, and increaſeth the Graces of the Spirit.

Q. *What elſe are you to Meditate on?*

2. On the Things ſignified. *A.* 2. The things ſignified by the Actions of the Miniſter, and the Receivers in and about the Sacrament, and the near reſemblances between them. As (for inſtance) when I ſee the Miniſter take and ſet apart the Bread and Wine; Then am I to Meditate on the Love of God the Father, in ſetting apart his Son Jeſus Chriſt, from all Eternity, for the work of our Redemption.

Q. *What are you elſe to Meditate on?*

3. The ugly nature of ſin, &c. *A.* 3. We are to meditate on, The ugly nature of ſin, that could not be done away, but by the ſhedding of the precious blood of Jeſus Chriſt. The Impartial Juſtice of God the Father, in puniſhing ſin in his own Son. The Infinite Love of God, in giving Chriſt to be our Surety, and accepting

ing him as our ſurety. The Infinite Love of Chriſt, in undertaking the great work of our Redemption for us; and in Inſtituting this Sacrament to put, and keep us in remembrance of it.

Q. Woat elſe are you to Meditate on?

A. 4. The many, and great Benefits that come to true believers by the right Receiving of the Lords Supper. 4. On the Benefits that come by it.

Q. What are they?

A. Amongſt others theſe.

1. Communion with Jeſus Chriſt, and all his Merits, Graces, and Purchaſes, 1 *Cor.* 10. 16. 1.

2. Power over our Corruptions, and increaſe of our Graces: and 2.

3. Enlargement of our comforts, in the Aſſurance of the pardon of our ſins, and an intereſt in eternal Life and Salvation by Jeſus Chriſt. 3.

Q. What is the Toird thing required at the time of the Adminiſtration of the Sacram nt?

A. 3. Affection. That we labour to be feelingly affected with what is repreſented in the Sacrament; with godly ſorrow for our ſins, whereby we have pierced the Lord Jeſus Chriſt. And with Joy, and rejoycing in the apprehenſion of the III. Affection.

great benefits Signed, Sealed up and Exhibitted to us in the Sacrament.

Q. *What is the Fourth thing required at the time of the Administration of the Sacrament?*

IV. Prayer. *A.* 4. Prayer. That God, who hath Graciously Invited us, would Graciously Accept us; and help us to carry our selves Reverently, Meditate seriously, and Affect us heartily with what we go about; And bless the Ordinance to those ends to which he hath appointed it. The Mortification of our Lusts, and the Increase of our Graces; The Assurance of perfect Justification, and Eternal Salvation by Jesus Christ.

An Answerable carriage After the Receiving the Lords Supper.

Q. *What is Required After you have Received the Sacrament?*

A. An answerable Carriage, in the Observance, and Performance of all those Duties that are required, in Publick, and in Private.

Q. *What*

Q. *What are those Duties that are required in Publick after your Receiving the Sacrament?* Publick Duties.

A. 1. To joyn with the Minister, and the Congregation in Solemn Thanksgiving for the Infinite Love of God, in giving us Jesus Christ: And the Infinite Love of Christ, in undertaking the great work of Redemption for us: and of the Holy Ghost, in Signing, and Sealing and Exhibiting such great blessings in it. For the Opportunity to partake of this Ordinance. And for the present Benefit and Comfort which we have found by it. 1.

Q. *What is another Publick Duty?*

A. 2. The Renovation of our Covenant with God, of more circumspect, humble, holy and Heavenly walking with God. 2.

Q. *What is a Third Publick Duty?*

A. 3. A Testification and Expression of our thankfulness to God for the present Soul mercy, by shewing mercy to his poor Saints, by giving something towards the relief of their necessities, 1 *Cor.* 16. 1, 2. 3.

Q. *What is required in Private after you have received the Sacrament?* Private Duties.

A. 1. Examination. To Examine what Benefit and Comfort we have reaped by being at the Sacrament. Whether we have received any more Assurance of Gods Love, 1. Examination.

Love, Peace of Conscience; any more strength of Grace, and power over Corruption.

Q. *What if we cannot find this, what are we then to do?*

A. To search out the cause, whether we were not careless in our Preparation before, or in our Disposition and behaviour in the time of Receiving, and to humble our selves accordingly.

Q. *What if our Conscience tell us that we were not willingly faulty this way: but that we endeavoured to prepare our selves to it, and behave our selves in it as we ought; what are we then to do, if we cannot find comfort?*

A. To wait upon God for the discovery of his Love to us. Because, as *Physick* doth not presently work, nor *Meat* presently nourish: So neither doth the Sacrament alwayes presently comfort; but in Gods time.

Q. *What if I find present Benefit and Comfort, what is then my Duty?*

A. To give God the Glory of his Grace in it; and to labour to walk humbly, and watchfully for the future, that we do not lose it.

Q. *What is another Duty in Private, besides Examination?*

A. 2.

A. 2. Reformation. That we remember to obſerve, and make good all our vows and promiſes unto God, as we expect he ſhould make good his unto us. 2. Reformation.

Q. *What are thoſe things that we promiſe to God in the Sacrament?*

A. To walk more holily, humbly, ſpiritually, and heavenly before God. To ſerve him more faithfully, cheerfully and fruitfully; To watch more againſt ſin, and to reſiſt the motions, temptations, and occaſions of it. And to watch more over Grace, to cheriſh the motions of it. And to lay hold on all opportunities of honouring God, and of doing and receiving good.

Q. *Why is every one to be ſo careful of remembring, and making good his vows and promiſes of more circumſpect walking after the Sacrament?*

A. Becauſe otherwiſe we cannot expect that God ſhould make good his vows, and promiſes unto us: we ſhould but mock with God, and deceive our own ſouls. We ſhould deprive our ſelves of peace and comfort, and expoſe our ſelves to Gods diſpleaſure for the future. For it is better never to vow, than not to perform that which we have vowed, *Eccleſ.* 5. 4, 5.

FINIS.

DIRECTIONS
FOR THE
Right Receiving
OF THE
Lords Supper.

Drawn up by way of *Question* and *Answer*, for the Use and Benefit of the younger sort, especially the Citizens of *Exeter*.

By *J. B.*

Whosoever Eateth my Flesh and Drinketh my Blood, hath Eternal life, and I will raise him up at the Last Day, Joh. 6. 54.

With Allowance.

London, Printed for *Tho. Parkhurst*, at the *Bible* and *Three Crowns*, over against the *Great Conduit*, at the lower end of *Cheapside*, 1679.

Q. What is another?

7. A. 7. When it moderates the desires after the things of the world, *Prov.* 30. 8, 9.

Q. What is another?

8. A. 8. When we are made willing to part with Temporals for Spirituals, 2 *Chron.* 24. 13, 14.

Q. What is another?

9. A. 9. When we are made willing to lay out all that strength, and benefit that we have received by the Ordinance, in the service of God, 1 *Kings* 19. 8.

Thus of a Holy Desire.

And thus of Habitual Preparation to the Sacrament of the Lords SUPPER.

OF

Actual Preparation TO THE Lords Supper.

Question.

What is Actual Preparation?

Answer.

WIt is the Renewing, Acting, and Exercising of those Habits of Graces which we have found in our selves. Actual preparation defined.

Q. Why is every one to Renew, Act, and Exercise those Graces before he come to the Sacrament?

A. 1. Because else they will lye dead in our souls, and it will be all one, as if we had 1.

had them not, if we do not Act and Exercise them.

Q. Why else?

1. *A.* 2. Because we are commanded at all times to stir up the Graces of God in us, 2 *Tim.* 1. 6.

Q. Why else?

3. *A.* 3. Because else we shall Receive unworthily, as the *Corinthians* did, because they did not renew and act their Repentance before they came, 1 *Cor.* 11. 30, 31, 32.

Q. How are we to renew, act, and exercise the former Graces?

1. *A.* 1. By Meditation, and examination, what our defects are in the former Graces.

2. 2. By humbling our selves under them.

3. 3. By Begging the Pardon of them, and power over them; and that this Pardon may be Sealed up to us in the Sacrament; and given unto us, by the Spirit of Christ, for the enabling of us to walk more worthy of the Lord unto all well-pleasing.

Q. How

Q. How are you to stir up the Grace of Knowledge before the Sacrament?

The stirring up the Graces before the Sacrament.

A. 1. By humbling our selves under our former coming to the Table of the Lord in so much Ignorance.

1. Knowledge.

2. By labouring to get a more distinct Knowledge of those things which we do know.

2.

3. By dwelling awhile upon the meditation of the Excellency, Necessity, and Utility of those things that we do know, 1 Joh. 2. 3, 4.

3.

Q. How are you to stir up the Grace of Faith before the Sacrament?

2. Faith.

A. 1. By taking notice of the want and weakness of our Faith, wherein we have manifested unbelief since we were last at the Lords Table.

1.

2. By meditating upon the freeness, fulness and sweetness of the Promises.

2.

3. By considering the Lords kind invitation, and hearty welcome of upright hearts, Cant. 5. 1.

3.

Q. How are you to stir up the Grace of Repentance before you come to the Sacrament?

A. 1.

3. Repentance.

1. *A.* 1. By searching out our special sins that we have committed since we were last at the Table of the Lord, *Lam.* 3. 40.

2. 2. By a free, a full, and particular confession of them, *Prov.* 28. 13. 1 *Joh.* 1. 9.

3. 3. By sound humiliation under them, and self-condemnation for them, *James* 4. 9, 10. 1 *Cor.* 11. 31.

4. 4. By earnest Supplication for the pardon of them, and power over them, by, and by the Use of the Sacrament.

4. Obedience.

Q. *How are you to stir up your Obedience before you come to the Sacrament?*

1. *A.* 1. By taking notice what our omissions, defects, and failings have been in our Obedience.

2. 2. By bewailing them before the Throne of Grace.

3. 3. By renewing our Covenant with God, of new, and better Obedience, of more forwardness to it, and spiritualness, and fruitfulness in the use of the Sacrament.

5. Love.

Q. *How are you to stir up your Love before you come to the Sacrament?*

1. *A.* 1. By taking notice of our wants, and defects in our Love to Christ, or any of his.

2. 2. By humbling our selves under all our unkindnesses to them.

3. By

3. By a willingness, and readiness to seek, and accept of Reconciliation with others. 3.

4. By a Resolution and endeavour to manifest more fruits of Love and mercy, to the Souls and Bodies of others, especially those that are of the houshold of faith, *Gal.* 6. 10. 4.

Q. *How are you to stir up your Holy desires to the Sacrament before you come?* 6. Holy Desire.

A. 1. By taking notice of our great want of Christ, and need of Grace. 1.

2. By meditating on the great worth of Christ, and the All-sufficiency of Christ, and the readiness of Christ to supply all our wants. 2.

3. By considering the Greatness of the Feast, the greatest that ever Heaven and Earth affords; and the greatness of the Feast-maker, being no other than the King of Kings. 3.

4. By considering the Lords Gracious Invitation of us, and the many precious Promises that he hath made to supply all our wants, *Psal.* 81. 10. *Psal.* 145. 18, 19. 4.

Q. *How*

Of stirring up the Graces in the Sacrament.

Q. HOw are you to stir up the Grace of knowledge in the Use of the Sacrament?

A. By a serious meditation of these Three things.

1. Knowledge.

1. The Greatness of the *Majesty* in whose presence we are.

2. 2. The Excellency of the *Matter* which we partake of.

3. 3. The things Signified by the Elements, and the Actions about them.

Q. *How are you to stir up your Faith in the Use of the Sacrament?*

2. Faith. A. By making particular Application of all the Sacramental Promises, and Sacramental Actions, and Sacramental Ends, and Sacramental Benefits that are Signed, Sealed, and Exhibited in the Sacrament to any true Believer: That they are Signed, Sealed up, and Exhibited to my self in particular.

Q. *How are you to stir up your Repentance in the Use of the Sacrament?*

3. Repentance. A. By labouring to have our hearts feelingly affected with Godly sorrow for sin, which was the principal in the Death and

nd Sufferings of Christ; and so hating sin, s never to leave pursuing it, until we have the death of that which was the cause of the Death of Christ.

Q. *How are you to stir up your Obedience in the Use of the Sacrament?*

A. By Renewing our Covenant of more circumspect walking for the future; and fetching Vertue from Christ, to walk before him in new, and better Obedience. 4. Obedience.

Q. *How are you to stir up the Grace of Love to Christ, in the Use of the Sacrament?*

A. 1. We are to stir up our Love to Jesus Christ, by taking notice of his wonderful Love to us, in taking our Nature upon him; and in Doing and Suffering that in our nature for us, which neither we our selves, nor the whole Creation were able to do, and suffer for us. 3. Love. 1.

Q. *How else?*

A. 2. By taking notice wherein we are, or have been defective in our Love to him; and humbling our selves under our failings, and renewing our Covenant of more expressions of Love to him than ever. 2.

Q. *How are you to stir up the Grace of Love to the Saints, in the Use of the Sacrament?*

A. By taking notice wherein we have been defective in our Love to them, and humbling our selves under it; and renewing our Covenant of exercising more Love to others; and endeavouring to go in, and our before others in all offices of Love.

Q. *How are you to stir up your Holy Desire in the Use of the Sacrament?*

6. Holy Desire.

A. By opening our mouth wide, that he may fill it; and by an earnest expectation of all the good things Signed, Sealed up, and Exhibited in the Sacrament, to all true believers, *Psal.* 81. 10.

A Right Disposition in the time of Administration of the Sacrament.

Q. *WHat is Required at the time of the Administration of the Sacrament?*

4 Things Required in the time.

A. Four things. 1. Reverence. 2. Meditation. 3. Affection. 4. Prayer.

Q. *What Reverence is Required?*

I. Reverence. 1.

A. It is both Outward, and Inward.

1. Outward, To fix our eye upon the Ele-

Elements, and the Actions of the Minister about them.

2. Inward, in a sense of our own unworthiness, and an endeavour to approve our hearts to God in all we do. 2.

Q. *What are those things that we are to Meditate on, in the use of the Sacraments?* II. Meditation.

A. 1. We are to Meditate on the near Resemblance, or Relation between the *Bread and Wine*, and the *Body and Blood* of Christ. 1. On the Resemblances.

Q. *What are some of these Resemblances?*

A. 1. As the Bread is the stuff and strength of our natural Life: so is Christ of our Spiritual life, 1 *Cor.* 12. 6. 1.

2. As the Corn hath much labour bestowed upon it, before it come to be Bread; so the Lord Jesus Christ suffered much for us, before he could become Bread for our Souls. 2.

3. As Bread is but one body, though it be made up of many Grains: so all the faithful are but one Body though they are many Members. 3.

Q. *What Resemblances are there between the Wine, and the Blood of Christ?*

1. *A.* 1. As Wine quencheth the thirst of the *Body*: so doth the *Blood* of Christ quench the thirst of the *Soul*, *Joh.* 4. 13, 14.

2. 2. As Wine cheereth and maketh glad the heart; so doth the Blood of Christ cheer, and make glad the drooping Spirits.

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Q. *What else are you to Meditate on?*

2. On the Things signified, *A.* 2. The things signified by the Actions of the Minister, and the Receivers in and about the Sacrament, and the near resemblances between them. As (for instance) when I see the Minister take and set apart the Bread and Wine; Then am I to Meditate on the Love of God the Father, in setting apart his Son Jesus Christ, from all Eternity, for the work of our Redemption.

Q. *What are you else to Meditate on?*

3. The ugly nature of sin, &c. *A.* 3. We are to meditate on, The ugly nature of sin, that could not be done away, but by the shedding of the precious blood of Jesus Christ. The Impartial Justice of God the Father, in punishing sin in his own Son, The Infinite Love of God, in giving Christ to be our Surety, and accepting

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Q. What else are you to Meditate on?

A. 4. The many, and great Benefits that come to true believers by the right Receiving of the Lords Supper. 4. On the Benefits that come by it.

Q. What are they?

A. Amongst others these.

1. Communion with Jesus Christ, and all his Merits, Graces, and Purchases, 1 *Cor.* 10. 16. 1.

2. Power over our Corruptions, and increase of our Graces: and 2.

3. Enlargement of our comforts, in the Assurance of the pardon of our sins, and an interest in eternal Life and Salvation by Jesus Christ. 3.

Q. What is the Third thing required at the time of the Administration of the Sacrament?

A. 3. Affection. That we labour to be feelingly affected with what is represented in the Sacrament; with godly sorrow for our sins, whereby we have pierced the Lord Jesus Christ. And with Joy, and rejoycing in the apprehension of the III. Affection.

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Q. *What is another Duty in Private, besides Examination?*

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A. 2. Reformation. That we remember to obſerve, and make good all our vows and promiſes unto God, as we expect he ſhould make good his unto us. 2. Reformation.

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FINIS.